A Treasury of Worship

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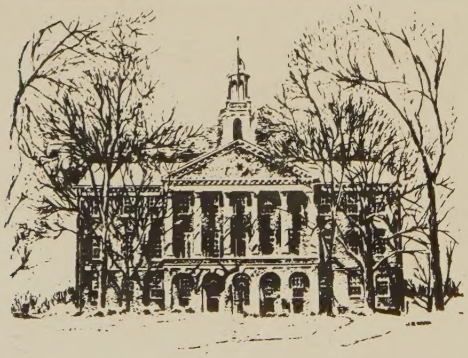

A TREASURY OF WORSHIP

A Treasury of Worship

HYMNS, PRAYERS, AND MEDITATIONS
NINE SERVICES OF WORSHIP

FROM

GREAT PERIODS IN THE HISTORY OF
THE CHRISTIAN CHURCH

BY

HELEN A. DICKINSON, M.A., PH.D.

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BOARD OF NATIONAL MISSIONS
THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK, N. Y.
1926

Printed in the United States of America by
J. J. LITTLE AND IVES COMPANY, NEW YORK

264.05
D553

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THE PURPOSE

THIS series of services has been planned with the thought of carrying us in spirit through nine of the greatest periods in the history of the Christian Church. The first takes us back to the early Greek Church, through meditations, hymns, and prayers, chiefly of Basil and Chrysostom, who lived and worked in that great fourth century after Christ when the Christian Church first received imperial recognition from Constantine the Great.

The second transports us into the Latin Church, to live through the same period in communion with Ambrose, Augustine, and Jerome, and also with the last of the so-called "Fathers of the Church," Gregory the Great, in the late sixth century.

Then follow Huss, Luther, Zwingli, the English Reformers, Calvin (Knox), and Wesley, each of whom was no less truly "Father" of the branch of the Church which he founded in the course of his endeavors to lead the whole Church back to Christ and to the original and fundamental principles of Christianity.

The ninth service is made up from the works of pioneers in the present day interpretation of Christianity largely in terms of social service.

So we touch the highest points, when the Christian Church has known its closest and most conscious nearness to Christ, its noblest sacrifices, its most

signal achievements; and by living thus for a time in mind and heart in these great epochs, through the centuries, we too may catch something of the spirit which in them stirred the entire Christian world, and may be drawn nearer the Christ in whose strength one after another of these weak men could defy powers temporal and spiritual, and torture, and death, for the sake of presenting, restoring, and preserving to His children His religion pure and undefiled.

THE PLAN

THIS book is designed to provide services of devotion of any length desired, since the leader may choose from each section of a Service enough material to occupy the length of time allotted. If a ten or fifteen minute service is planned, it can easily be arranged by choosing from one of these Services the number of hymns, the length of Scripture Reading, the number of Meditations under each different heading, and the number of Prayers to occupy such a period. If a longer service be desired, the full material will be found adequate.

In each Service several more hymns are listed than would be sung at any one time. This is done partly because, since each list of hymns belongs definitely to the same period or Church as the rest of the Service in which it is set, it is quite probable that in many cases no one hymnal will contain more than two or three of them. It may be found interesting to read some of the rare hymns not found in our hymnals today.

A choice of Scripture readings also definitely related to each period is given, together with a number of Meditations and Prayers sufficiently large to make it easy to obtain variety, so that the book may be used acceptably for more than one season.

Each Service is arranged under the following heads:

1. Introductory sketch of the personalities whose meditations and prayers are quoted.
2. Meditations on the spiritual value of music.
3. Hymns of the period.
4. Meditations on the importance of knowing the Bible.
5. Appropriate Scripture readings.
6. Meditations on personal religion.
7. Meditations on the extension of Christ's kingdom.
8. Meditations on prayer.
9. Prayers.

I

THE GREEK CHURCH

FOUR great personalities, of such importance that they are known as "Fathers" of the Church, stand out in the Greek Church in those early days of its organization when it was first recognized by Emperor Constantine the Great as a Church in the year 325. These were:

1. Basil, 320-379, the son of a Christian mother and brought up largely by his grandmother, the saintly Macrina; the three sons of the family all became bishops.

2. Chrysostom, the greatest preacher in the Greek Church, who was born in Antioch in 347, the son of Anthusa, one of those great Christian mothers who moved the heathen Libanus to exclaim, " 'Tis a marvel indeed! What wonderful women there be among those Christians!"

3. Gregory of Nyassa, 331-396, the younger brother of Basil.

4. Gregory of Nazianzus in Cappadocia, who was born in 329 and became the teacher of St. Jerome.

Meditation: On the Spiritual Value of Music

Basil, who was born about the year 320 and who was, with Chrysostom, the greatest of the Greek Church Fathers, wrote of hymn-singing:

"It is a mighty bond of union, linking people together in a symphony of one song. It is angels' work, the heavenly conversation, the spiritual sacrifice. O the spiritual wisdom of the great Instructor who designed that we should at one and the same time sing and learn to our profit!"

Hymns

These hymns were for the most part written by those who followed Christ in the early Christian centuries. His personality was very real to them, his teachings fresh and vital, so that they were willing to live in constant peril of death for their faith.

1. "Shepherd of Tender Youth," by Clement of Alexandria.

This is one of the very oldest Christian hymns remaining to us; it was written before the year 200. All the metaphors are drawn from the everyday life of the people. It may be sung to the tune "Veni Emmanuel," Ancient Plainsong. Some hymn-books contain a free translation of this hymn with the title "Shepherd of Tender Youth", which may be sung to the tune "Italian Hymn."

O Shepherd, thou who dost us keep,
O Husbandman, who tillest,
Bit to restrain us, Rudder
To guide us as Thou willest,

(*Ref.*) In solemn lays,
Their hymns of praise
Thy children bring to Christ their King.

Bridle of colts untamed,
Over our will presiding;
Wing of unwandering birds,
Our flight securely guiding. (*Ref.*)

Fisher of men, whom Thou to life dost bring
From evil sea of sin,
Who gatherest pure fishes in,
When caught with the sweet bait of life. (*Ref.*)

2. "Hail, Gladdening Light."

This great evening hymn was written in the second century after Christ and has been sung ever since then at family worship and at every evening service in the Greek (Russian) Church at the lighting of the lights of evening, the symbol of the "Light of the World" which "shineth in darkness." Longfellow's translation is so beautiful that it may well be read if it is not sung:

O gladsome light
Of the Father Immortal,
And of the celestial,
Sacred and blessed
Jesus, our Saviour!

Now to the sunset
Again thou hast brought us;
And seeing the evening
Twilight, we bless Thee,
Praise Thee, adore Thee!

Father Omnipotent!
Son, the Life-giver!
Spirit, the Comforter!
Worthy at all times
Of worship and wonder!

3. "The Day Is Past and Over" (Evening), by Anatolius, Patriarch of Constantinople, who died A.D. 458.

4. "Lord Jesus, Think on Me," by Synesius, A.D. 400. Mrs. Browning considered Synesius the greatest Greek Christian poet.

5. "Christian, Dost Thou See Them?" by Andrew, Archbishop of Crete, A.D. 660-732.

6. "The Day of Resurrection," by John of Damascus, about A.D. 780.

7. "Come Ye Faithful, Raise the Strain," by John of Damascus, about A.D. 780.

8. "Fierce Was the Wild Billow," by Anatolius, Patriarch of Constantinople, who died A.D. 458.

9. "Art Thou Weary? Art Thou Languid?" by St. Stephen of Sabas, 725-794.

In this monastery of Sabas scholars believe there are still hidden many treasures of sacred writings and ancient hymns.

10. "O Happy Band of Pilgrims," by Joseph of the Studium, Constantinople, about A.D. 850.

The tunes "Antioch," set to "Joy to the World, the Lord Is Come," and "Nicaea," set to "Holy, Holy, Holy, Lord God Almighty," may also be sung; the former recalling the "Mother Church" of Christendom, the latter because the most notable formulation of the doctrines of Christianity, including the Nicene Creed, was made at Nicaea.

Meditation: On the Importance of Knowing the Bible

Chrysostom wrote:

"A Christian without knowledge of the Scriptures is just like a workman without tools."

Scripture Reading

1. The Gospel according to St. John, Chapter I: 1-18.

As a thinker, John was the Greek among the disciples and the Greek philosophy of his age is reflected in this first chapter of his Gospel, in which the Word, the Greek *Logos,* conceived of in their philosophy as the ultimate intermediary between God and Man, is identified with Christ, the Son of God, one with God from the beginning. This was the great step forward in the enlargement of the conception of Jesus as the Jewish Messiah to that of Christ the World-Redeemer, and, therefore, of the conception of Christianity as a local creed to that of a world religion—a conception which is the very foundation of all missionary enterprise. Thus John writes: "The hour cometh when ye shall *neither in this mountain, nor yet at Jerusalem,* worship the Father, . . . but . . . when the true worshippers shall worship the Father in spirit and in truth."

2. Revelation 22: 7-14.

Greek "Apocalypse," written from the Greek Island of Patmos.

3. Acts 17: 15-31.
A description of Paul's visit to Athens.

4. I Corinthians, Chapter 5.
Paul's letter to the Christians in Corinth which counsels unity in the young Church.

Meditations: On Personal Religion

1. Chrysostom wrote in a letter to Olympias, the deaconess:

"Dost thou know what great results the Cross hath achieved? It has abolished death, has extinguished sin, has made Hell useless, has undone the power of the devil. Is it not worth trusting?"

2. And again, in another letter to Olympias, so suited to the present times that it seems as if it might have been written in our own day:

"Dost thou not see the abundance of resources belonging to our God? His wisdom, His limitless power, His loving kindness and care? Be, therefore, not dismayed or troubled, for, even if countless tumults and troubles come, even if tempests are stirred up, our Master is not baffled by difficulty, even if all things seem reduced to the verge of ruin. For if He makes things which are not come into being, how much more will He rectify things which already exist."

3. Basil wrote to his brother, Gregory of Nyassa:

"I have abandoned my life in town as one sure to lead to countless ills, but I have not been able to get

quit of *myself*. I still carry my own troubles and cares with me. What I must do to keep close in the footprints of Him who has led the way to salvation is to strive after a quiet mind, and this is to be won, wherever you are, by so living that the heart may readily receive every impress of divine teaching by reading the Scriptures, by prayers, and by cultivating a spirit which does not attach too much importance to all the things of this world."

Meditations: On the Extension of Christ's Kingdom

1. Chrysostom appealed to the small and scattered Early Church:

" 'The kingdom of heaven is like unto a woman who took leaven and hid it in three measures of meal.' The power of the righteous has its force not in the magnitude of their number but in the grace of the Spirit. There were only twelve apostles! Dost thou not see how little is the leaven? The whole world was in unbelief! Dost thou not see how great the lump? Yet these twelve turned the whole world unto themselves!"

2. That the missionary suffered the same pangs of loneliness then as now, and endured the same uncomfortable surroundings is revealed in the rhyme in which Gregory of Nazianzus, the teacher of Jerome, relieves his feelings:

"A post town on the king's high road,
Where three ways meet is my abode,
No brooklet, not a blade of grass,
Enlivens this dull hole, alas!

Dirt, din all day, the creak of wheels,
Groans, yells, the tax-collector at one's heels
With screw and chain, the population
A shifting horde from every nation—
A viler spot you long may search
Than this Sasima, now my church!"

3. Yet Basil could write to "the Church at home":

"Who is such a coward, so unmanly, so untried in the athlete's struggle as not to be nerved to fight by your cheers and pray to be hailed by you as victor in the great contest."

4. And Chrysostom could urge:

"What if any one promised thee a single piece of gold for every man who was redeemed—would'st thou not then use every exertion? Yet now God promises thee not one piece of gold, nor ten, nor twenty, nor a hundred, nor a thousand, but the whole earth for thy labors, and that which is greater than all the world, the kingdom of heaven."

Meditations: On Prayer

1. Emperor Constantine the Great, at the time he proclaimed Christianity a Church and the State religion, could testify:

"Righteous prayer is a thing invincible. No one fails to attain who addresses holy supplication to God. Whatever has been accomplished for the general welfare has been effected by active exertion combined with supplication and prayer."

2. In the piercing cold of a mountain region, without adequate shelter, miserably ill, with the constant smoke from his feeble fire blinding his weakened eyes as he tried to write, Chrysostom could still go on with his work and bear witness:

"Things which we have not strength to perform successfully through our own exertions, we shall have power to accomplish easily through prayer."

3. Basil presents a conception of prayer which we are accustomed to think of as modern, and peculiar to our own day:

"Prayer is not just asking for things. That prayer is good which imprints a clear idea of God on the soul, and the having God established in yourself by means of thought on Him is God's indwelling."

Prayers

1. A Prayer of Chrysostom:

"Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that where two or three are gathered together in Thy name Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants as may be most expedient for them, granting us in this world knowledge of Thy truth and in the world to come life everlasting."

2. A Prayer of the Emperor Constantine the Great:

"We render thanks unto Thee, our God and our Saviour, according to our feeble power, unto Thee, O Christ, Supreme Providence of the mighty Father, who both savest us from evil and impartest to us Thy most blessed gospel; for these things we give Thee thanks. What mortal is he that shall worthily declare Thy praise, who didst call creation into being and illumine it with Thy light, and didst regulate the confusion of the elements by the laws of harmony and order? And chiefly we praise Thy loving kindness, in that Thou hast caused those whose hearts are inclined to Thee to desire earnestly a pure and blessed life, and, like merchants of true blessings, to impart to others the wisdom and good fortune they have themselves received."

3. A familiar Prayer of Chrysostom:

"O God, thou that willest not the death of a sinner but that he should turn from his wickedness and live, grant that we, having discharged Thy precepts, may be found worthy so to stand at the tribunal of Thy Christ, that having enjoyed great boldness, we may attain the kingdom of Thy glory. For to Thee belongeth glory, together with Thine only-begotten Son and the Holy Ghost, now and ever, world without end."

THE LORD'S PRAYER

II

THE LATIN CHURCH

THE three great Fathers in the Latin Church of the fourth century were Ambrose, Augustine, and Jerome. They lived in an age which witnessed the downfall of the Roman Empire and the sack of Rome by Alaric which sent thousands of refugees out to be cared for in their misery by strangers and offered thus to the young Christian Church the great opportunity to show hospitality and charity on a scale which involved sacrifice.

1. Ambrose, born 340, was of aristocratic birth, the son of a prefect of the Gauls. So strongly did his scholarship, personal charm, and beauty of spirit impress the people that when a meeting was held to elect a Bishop of Milan, a voice from the throng called out: "Ambrose for Bishop!" He was immediately unanimously elected, although he had not yet even been baptized. Within two weeks he was baptized into the Christian Church and consecrated one of its bishops.

2. Augustine, who was born in 354, was won to Christianity by Ambrose. He became one of the

bishops in North Africa, where he had been born in the Roman province of Agaste, of a mother, Monica, whose great wisdom and spiritual beauty of life have remained almost proverbial. Augustine wrote after his conversion: "It was granted to the faithful and daily prayers and tears of my mother that I should not perish."

3. Jerome, who was born in 345, is remembered chiefly for having, in suffering and rapidly-approaching blindness, performed the great missionary service of translating the Bible into the language of his people, Latin. This version, because it was a popular translation in the vernacular, became known as the Vulgate.

4. Gregory, "the Great," 544-604, who became Pope, lived much later than the other three, but also bears the title "Father of the Church."

Meditations: On the Spiritual Value of Music

Ambrose, "the Father of the Roman Church Fathers," introduced responsive and congregational singing in Milan, and the Christians found in this great consolation. During the persecution they remained shut up in the church, "singing hymns all the night through." The effect was so moving that Augustine, best known and loved of the Church Fathers, could write:

"How greatly did I weep in Thy hymns and canticles, deeply moved by the voice of Thy sweet-

speaking Church! The voices flowed into mine ears and the truth was poured forth into my heart."

Hymns

1. "O Blest Creator." Ambrose.

Written about A.D. 394. Augustine wrote that it was sung at the funeral of his mother, Monica, "who greatly trusted in God."

It may be sung to the tune "Duke Street," or to "Federal Street," or to "Rockingham."

> "O blest Creator, God most high,
> Great Ruler of the starry sky,
> Thou, robing day with beauteous light,
> Hast clothed in soft repose the night,
> That sleep may wearied limbs restore,
> And fit for toil and use once more,
> May gently soothe the care-worn breast,
> And lull our anxious griefs to rest."

2. "Welcome Happy Morning," by Venantius Fortunatus, Bishop of Poitiers, about A.D. 590.

With us an Easter hymn, but the Early Church considered the dawn of every returning day a symbol of the Day of Resurrection.

3. "O Christ Our King, Creator, Lord," by Gregory the Great, about A.D. 600.

Tune, "Duke Street," or "Federal Street."

4. "All Glory, Laud and Honor," by Theodulph of Orleans, about 800.

Some of the very beautiful later Latin hymns may be used, translations of which are in almost all hymnals, as:

5. "Jesus, Thou Joy of Loving Hearts," by Bernard of Clairvaux, about 1140.

6. "For Thee, O Dear, Dear Country," by Bernard of Cluny, about 1145.

7. "Jerusalem the Golden," by Bernard of Cluny.

8. "O Come All Ye Faithful," by Bonaventura, 1221-1274.

Meditation: On the Importance of Knowing the Bible

Gregory presented picturesquely the point that Christ's gospel is for the "poor in spirit" and "the wayfaring man though a fool need not err therein," although great minds sometimes wander about in it, lost as in a theological morass. "For," said Gregory, "the Scriptures are a river in which a large elephant must swim, and with effort, while a little lamb may gently wade in it."

Scripture Reading

1. Luke 15: 11-32, the story of the "prodigal son." This was one of Augustine's favorite readings: he wrote concerning it:

"The joy of the solemn service of Thy house constraineth to tears, when it is read of Thy younger son that 'he was dead and is alive again, he was lost and is found.' "

2. Paul's Letter to the Romans, Chapter 6.

This contains a discussion very characteristic of the Roman Church Fathers.

3. Romans 1: 1-17.

In which Paul promises to make his first visit to Rome.

Meditations: On Personal Religion

A Meditation of Ambrose:

1. "The wicked man is a punishment to himself, but the upright man is a grace to himself, and to either, whether good or bad, the reward of his deeds is paid in his own person."

2. Ambrose wrote to his people about the year 380:

"How many have been seen to fall into sin by speaking, but scarce one by keeping quiet; and so it is more difficult to know how to keep silent than how to speak. The saint of the Lord said: 'I will take heed to my ways that I offend not with my tongue,' for he knew it was a mark of divine protection for a man to be hid from the scourge of his own tongue. Thy possession is thy mind, thy gold thy heart, thy silver thy speech: 'The words of the Lord are pure words, as silver tried by fire.' A good mind is a good possession, a pure inner life is a valuable possession. Hedge it in, then, this possession of thine; enclose it with thought, cultivate it as thy most precious possession."

3. Augustine admonished his students:

"Nothing conquers but truth, and the victory of truth is love."

4. Augustine wrote in a letter to Coelestinus:

"Let us therefore disengage ourselves from too much care about the passing things of time; let us soar above our worldly possessions. The bee does not the less need its wings when it has gathered an abundant store, for if it sink in the honey, it dies. Oh! how I wish I could continually say one thing to you. It is this: Let us shake off the burden of unprofitable cares and bear only those which are truly useful."

5. Augustine wrote to Nebridius, who was much troubled because "things" disturbed the serenity for which he longed:

"Calmness of spirit is only our occasional experience, an experience more frequent in proportion to the devotion with which one in his inmost soul worships God."

6. One of the first sentences in Augustine's "Confessions":

"Thou has made us for Thyself and our hearts are restless until they find their rest in Thee."

Meditations: On the Extension of Christ's Kingdom

1. Ambrose wrote to the early Christians:

"It may be that a man can make an excuse for not *giving* anything, but how can he excuse himself for not

returning that which was given? But to Him 'who freely giveth all things' what return? One repays gold with gold, silver with silver; another gives his labor, as did Peter and Paul, who in preaching the word did make return, that each of them might say: 'His grace to me was not in vain, but I laboured more abundantly than they all.' And yet another can give but the best wishes of his heart!"

2. Ambrose, comparing the work of the extension of God's kingdom to the great games and combats with which all were familiar, cried out to the Church:

"The athletes are in the arena, and thou—dost thou already look for ease? True, they who do not go down into the race course do not anoint themselves with oil, nor yet get covered with dust; but for those whom glory awaits there is labor and conflict. The perfumed spectators look on, not to join the struggle, not to endure the heat, the dust, and the rain. The athletes say, 'Come, strive with us!' but the spectators answer, 'We sit here only to encourage you; but you, if you conquer will gain the joy of the crown—but we shall not!' "

3. Augustine appealed to the young Christian Church:

"But you, chosen generation, you weak things of the Word, go after Him and confound the things that are mighty! Go after Him, ye beautiful feet; that over all the earth may be heard the word of wisdom, and night announce unto night the word of knowledge. Run ye to and fro everywhere, ye holy fires, ye beautiful fires, for ye are the light of the world! Run ye to and fro, and be known unto all nations!"

4. Upon the occasion of the arrival of hosts of refugees from Rome, seeking shelter and the bare necessities to sustain life and relieve suffering, Jerome wrote:

"We abandoned our work on the exposition of Scripture and almost all study; my heart was filled with a longing to turn the words of Scripture into action and not to say holy things, but to do them."

5. Gregory the Great wrote to the Christian Church in the sixth century:

"Corn springs from land that is full of thistles and the rose is set all about with thorns; while then you have a time given you meet for sowing, delay not to sow the seed, that in the day of harvest you may carry home armfuls of joy."

6. To Brunhilde, Queen of the Franks, Gregory wrote:

"On account of these conversions you ought to have great joy, since it has been through your aid that the word of preaching became widely known in those parts. For he who aids a good work makes it his own."

Meditation: On Prayer

Ambrose wrote:

"Prayer is a necessity for the understanding of the Holy Scripture."

Prayers

1. A Prayer of Ambrose:

"O Lord, who hast mercy upon all, take away from me my sins, and mercifully kindle in me the fire of Thy Holy Spirit. Take away from me the heart of stone and give me a heart of flesh, a heart to love and adore Thee, a heart to delight in Thee, to follow Thee and to enjoy Thee. For Christ's sake, Amen."

2. A Prayer of Augustine:

"Great art Thou, O Lord, and greatly to be feared; great is Thy power, and of Thy wisdom there is no end. And man, being a part of Thy creation, desires to praise Thee—man, who bears about with him his mortality, the witness of his sin. Thou movest us to delight in praising Thee; for Thou hast formed us for Thyself and our hearts are restless until they find rest in Thee."

3. A Prayer of Augustine:

"Everywhere, O Truth, dost Thou hear all those who consult Thee and dost answer all. Clearly dost Thou answer, though all do not with clearness hear, for they hear not always that which they wish to hear. He is Thy best servant who does not so much look to hear from Thee that which he himself wishes, but to wish that which he heareth from Thee."

4. On Easter Day, in the year 387, Ambrose baptized Augustine in Milan, and tradition has it that those two great souls extemporized, in alternate stanzas, that great hymn-prayer which is known as the "Te Deum":

"We praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting. To Thee all angels cry aloud, the heavens and all the Powers therein; to Thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth are full of the majesty of Thy glory; the glorious company of the apostles praise Thee; the goodly fellowship of the prophets praise Thee; the noble army of martyrs praise Thee; the holy Church throughout all the world doth acknowledge Thee, the Father, of an infinite majesty, Thine adorable, true and only Son, also the Holy Ghost, the Comforter.

"Thou art the King of Glory, O Christ, Thou art the everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a virgin. When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that Thou shalt come to be our judge; we therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious blood; make them to be numbered with Thy saints in glory everlasting.

"O Lord, save Thy people and bless Thine heritage. Govern them and lift them up forever. Day by day we magnify Thee and we worship Thy name ever, world without end.

"Vouchsafe, O Lord, to keep us this day without sin; O Lord, have mercy upon us, have mercy upon us! O Lord, let Thy mercy be upon us, as our trust is in Thee. O Lord, in Thee have I trusted, let me never be confounded."

The Lord's Prayer

III

THE BOHEMIAN AND MORAVIAN CHURCHES

John Huss, 1369-1415

JOHN HUSS, the great Bohemian, was one of the first European reformers whose names have come down to us as martyrs for the faith. He powerfully quickened the religious life of his people by restoring to them God's Word, in which to find ultimate authority and not in tradition, and the communion of the cup, which revived interest in the sufferings of Christ and the significance of His Gospel. Commenius, the great Dutch Moravian writer, set down the reasons for the Bohemian Reformation briefly:

"No one can doubt that Apostolic traditions are the purest fountains, and the customs of the primitive Church the nearest streams from them. No one therefore ought to doubt that the things which have crept in since the Apostles' time should be reduced to their rules, and that the better things are nearer the fountains."

Commenius has left us also a most interesting commentary on the Bohemian Church:

"I know that it is in human nature to be pleased with what is ours, and to think little of others in comparison. The cedars value themselves on their loftiness, the oaks on their strength, the palms on their elegance, the figs and vines on their fruits, but the bramble is despised for its weakness and is trodden down by the very beasts of the field. Be it so! Yet the Bohemian Church is the least of the Churches and the Bohemian brotherhood the least portion of that Church. What then? Is there nothing which the great may learn from the little? Listen to Christ the Eternal Wisdom: What did He when the apostles were contending about precedents of greatness in the kingdom of heaven? He called a little child unto Him and set him in the midst of them and said, 'Verily I say unto you, except ye be converted and become as little children, ye shall not enter the kingdom of heaven.'"

The Moravian Church, or the "Unity of the Brethren," was founded upon the teachings of Huss. Disciples settled in England and Holland and, after many persecutions, in Bohemia. A colony was established in Herrnhut in 1722 on land presented by Count Zinzendorf. Members of this colony, who in 1736 went forth as missionaries to America, were, under God, responsible for the conversion and great following work of John Wesley—surely this was a measure of fulfilment of the words of Commenius!

Meditation: On the Spiritual Value of Music

Esrom Rudiger, the learned Moravian preacher, wrote:

"Such songs sung in your churches are the voice of the congregation which thus expresses itself in union, one and all. Therefore, they have all the efficacy of prayer."

Hymns

1. "Jesus, Thy Blood and Righteousness." A translation by John Wesley of a hymn by Count Zinzendorf, of the Moravian Church.

2. "Jesus, Lead the Way." The greatest of Count Zinzendorf's Moravian hymns.

3. When, after the burning of Huss, the Bohemians were suffering extreme persecution and war was made upon their country, those peasant people marched against the foe, armed only with their great threshing flails which they swung as they sang Ziska's Hymn:

> "Warriors who for God are fighting
> And His eternal law,
> Pray, and His help will be vouchsafed you!
> Trust Him! He faileth not!
> With Him you conquer,
> His enemies tremble and are scattered!"

and the great armies of Europe melted away at the sight and the sound of them!

4. "Children of the Heavenly King," by Thomas Cennick, 1718-1755. Although a member of the Moravian Church he worked for a time with Wesley and Whitfield.

5. "Lo, He Comes with Clouds Descending," by Thomas Cennick, 1718-1755.

6. "Lord, We come Before Thee Now" (tune, St. Bees), by William Hammond, English Moravian, 1719-1783.

The Moravian Church in England produced a notable hymn writer, James Montgomery, 1771-1854; among his well known hymns are:

7. "Hail to the Lord's Anointed."

8. "Go to Dark Gethsemane."

9. "Songs of Praise the Angels Sang."

10. "In the Hour of Trial."

11. "Angels from the Realms of Glory."

Scripture Reading

1. The point emphasized most strongly in all Huss's teaching and preaching was:

"Faith is life," and, since it is life, it implies freedom to disagree with authority and to follow conscience. This means liberty and progress. This is set forth in:

Ephesians, Chap. 2.
John 8: 28-32.
John 14: 1-6.

2. Commenius, the great leader of the Moravian brethren in Holland, was wont to speak of "that last prayer of Christ which is seldom heard among us without tears." This is:

The Gospel according to John, Chap. 17.

3. As Huss restored to the people the right to the cup in communion, which had long been denied them,

he frequently read and commented upon the words of institution of the Last Supper as set down in:

I Corinthians 11: 23-26.

Meditations: On Personal Religion

1. In prison, in pain and suffering, with naught before him but death at the stake, John Huss wrote to his Church in Bohemia:

"If God, the most powerful, be with us what can prevail against us? Have faith in ultimate victory! Pontiffs and priests and scribes and Pharisees, Herod and Pilate and the inhabitants of Jerusalem condemned the Truth; they crucified it and buried it; but it rose from the tomb and conquered them all, sending forth in its stead twelve preachers of the Word."

2. "What is a dead faith?" he inquires in his Little Catechism:

"It is to believe that there is a God and that He has revealed Himself through His Word, but not to believe in God, appropriating to oneself what He gives and consecrating oneself to Him in heart and life."

"And what a living faith?"

"A living faith is to know God, to live in harmony with Him, to love Him and to accept His promises, to be a doer of His Word, and to live in unity with the faithful."

3. "Avoid ornamenting thy house more than thy soul."

4. Huss loved to meditate on the abounding love of Christ:

"The Son of God became man to help us; the Invincible Physician came to heal our incurable sickness; the King of all came to fulfil by His works the law of God. He came into the world, not to rule over the world, but to give His life for its redemption. He came, not like a usurer to swallow up the riches of the world, but to redeem by His blood those whom sin had sold to the devil. He came that we might have life here rich by His grace, and still more abundantly in eternity."

5. In one of Huss's sermons on Christ's deep personal interest in humanity, he told the story of the blind man:

"The blind man sat by the wayside and cried 'Jesus thou Son of David, have mercy on me!' O most gracious Redeemer, Jesus Christ, the blind man cannot come to thee, but thou dost wait to help his need! O most merciful Jesus, thou dost pay more heed to the voice of that one blind man than to the many voices of the threatening crowd around! O Jesus, infinitely tender, none can ever separate from Thee the soul that throws itself upon Thy mercy and cries to Thee!"

Meditation: On the Extension of Christ's Kingdom

Huss encouraged the Church to labor for the spread of the Gospel:

"For the Lord hath said to us: 'Be fearful for nothing. You shall march to the combat, but it is I who will fight; your mouth shall be open, but it is I who will speak.'"

Meditation: On Prayer

A meditation of John Huss:

"'Whatsoever ye ask in my name'—O what a responsibility for him who asks! Parents pray God for honors and worldly goods for their children, for riches and position, but they do not pray for God for *them*—that is to say, that God may give *Himself* to them."

Prayers

1. Huss's Benediction:

"Grace be with you, and the peace of our Lord Jesus Christ, who offered himself a sacrifice for our sins to deliver us from the power of them in this life, and from eternal damnation, according to the will of God the Father, to whom be glory forever and ever."

2. A Fifteen Century Moravian Hymn-Prayer:

"When quiet night
From earth shuts out the light,
Man findeth rest and slumber blest;
Grant that we may
At our last day
So sleep, we pray.

Lord, in our dreaming,
May we think on Thee,
And when we awaken
Serve Thee joyfully;
Grant that we may
At Thy Great Day,
So wake, we pray."

3. A Prayer of Commenius, the great Dutch Moravian:

"Lord Jesus, come to us! Renew us according to Thy good pleasure. Restore to Thy Church the bond of unity; restore the beauty of order; restore reverence; restore fervor of spirit that the kingdom, as in times past, may suffer violence. Or, if this last age is incorrigible, remove, if it please Thee, the stage of the world, and commence that blessed reign where there shall be unity without distraction, order without confusion, love without intermission, and God shall be all in all for ever and ever."

THE LORD'S PRAYER

IV

THE GERMAN REFORMATION

Martin Luther, 1483-1546

THE coming of a great reformer, a great evangelist, a great personality whose whole life was "bound up with Christ in God" and whose whole thought and purpose was to bring the Church back into close touch with Christ's personality and to the pure, simple, direct faith of the age of the disciples, has always produced in the life of the Church an effect secondary only in importance to the coming of Christ himself. Whenever such an one has been wholly possessed by the love of God and man, and his consuming purpose has been to reveal God to man as He is in Christ Jesus, his teachings, sayings and prayers have always had much of the freshness, picturesqueness and directness which characterized the apostles and the early Fathers of the Church.

Martin Luther was one of these tremendous personalities, able to stand unflinchingly at Diets and Councils against powers temporal and princes of the Church, yet sane and wholesome in his daily life; a scholar, yet never so absorbed as to fail to be tender and loving to little children and even to the little birds

nesting in his garden; a warrior for the Truth, who could declare when life itself was at stake: "Here I stand, I can no other!" yet a poet who could write for his little son:

> "Away in a manger, no crib for a bed,
> The little Lord Jesus laid down his sweet head;
> The stars in the bright sky looked down where he lay,
> The little Lord Jesus, asleep on the hay.
>
> "The cattle are lowing, the baby awakes,
> But little Lord Jesus no crying He makes;
> 'I love Thee, Lord Jesus, look down from the sky,
> And stay by my cradle till morning is nigh.'"

Meditations: On the Spiritual Value of Music

Luther found in music one of the chief sources of strength as well as of consolation. After supper he would first of all pray, then play upon musical instruments, and frequently he would organize all those present into a choir for singing. He was wont to tell them that this made for that cheerfulness of spirit which should characterize every Christian as one who knows the "joy of the Lord."

1. Luther wrote:

"I truly think that, next to divinity, no art is comparable to music."

2. In a letter to Melanchthon he said:

"I am sending you the Psalm which was sung today at our great feast—from the region of the birds who sing so beautifully in the trees, praising God night and day with all their might."

3. "Music is a divine revelation," wrote Luther; "there is no more efficacious remedy for dispelling temptations, desires of revenge, ambition, and all worldly feelings. It is the most certain way by which man can present to God his sufferings and cares, his tears and lamentations, his love and gratitude."

Hymns

1. "A Mighty Fortress." Luther, 1483-1546.
2. "Great God, What Do I See and Hear?" Luther, 1483-1546.
3. "O Paradise, O Paradise!" Philipp Nicolai, 1556-1608.
4. "All My Heart This Night Rejoices." Paul Gerhardt, 1606-1676.
5. "O Sacred Head Now Wounded." Tune by Hassler, harmonized by Bach.
6. "Now Thank We All Our God." Martin Rinkart, 1644.
7. "Light of Light, Enlighten Me." Schmolke, 1672-1737.
8. "We Plough the Fields." Matthias Claudius, 1782.

Hans Sachs, the shoemaker of Nuremberg, the greatest of the Mastersingers, became a disciple of the "Wittenberg Nightingale," as he called Luther, and for the advancement of the Reformation wrote several "Mastersongs," such as:

> "Awake my heart's beloved,
> Thou Christian Church most dear,

And hear the sweetest music—
God's Word so pure and clear.
For now it sweetly soundeth,
The dawn through night now breaketh,
God's love to us aboundeth!

"The prophets' message glorious
We now may hear again,
That hath, with the glad Gospel,
So long in silence lain.
Salvation it is voicing!
And many (sad and) sin-sick souls
In pardon are rejoicing."

If desired, this may be sung to the tune of "O Sacred Head" by adding to each stanza the line "O Christian Church Awake!"

Meditation: On the Importance of Knowing the Bible

Luther performed for his people the great missionary service of giving them the Bible in their own language. He wrote of it:

"The Bible is like a vast orchard in which are planted fruit trees of various kinds which all men may pluck: there are rich consolation, doctrine, warning, reproof, promise—everything good for heart and mind."

Scripture Reading

1. Galatians 2: 16-20.
2. Galatians 3: 1-11.

The subject of these verses was Luther's perpetual theme. Of verse 11, "The just shall live by faith," he wrote:

"This is the most beloved and comfortable word of Scripture and the very gate of heaven."

3. I Thessalonians 4: 1-18.

Verse 13 was the text of the funeral sermon for Luther at Eisleben, where he died, and, by a curious coincidence, was again the text of the sermon at his burial service in his own church in Wittenberg.

Meditations: On Personal Religion

1. "God is served by all things whatsoever that are done, spoken, or thought in faith, as when one works, walks, remains quiet, eats, drinks, sleeps. For when the Jews asked Christ, 'What shall we do that we may work the works of God?' he answered: 'This is the work of God, that ye believe on Him whom He hath sent.' In this faith all works become equal; there is no great or small."

2. "Do not worry—it is a thing that is fatal to Christian joy. True, it is not always easy to shake off such thoughts, but if we cast all our cares upon Him they will not gain the mastery, for the Lord Jesus, the unconquerable Conqueror, will help."

3. "Each of us thinks his own cross the heaviest and takes it more to heart than the cross of Christ. This may be because we are not so patient as God is; therefore a much smaller cross is infinitely more painful to us than Christ's cross."

4. "Our Lord God loves a decent and honest cheerfulness which the devil envies men, saying: 'Would it not be very good if men were at all times solitary and cast down!' For the devil oftentimes seeks to lead us into bad thoughts and melancholy; melancholy is the bath of the devil."

5. Luther occasionally used to cause a bowling place to be erected for recreation for his young students. Then he would throw, the others following, and whilst the balls were rolling hither and yon and they were laughing at one another's mistakes, he would say:

"Hereby learn a lesson. When you shall get into office, one as burgomaster, another as chancellor, and yet another as preacher or teacher, remember this game of nine-pins. Now everyone sees his neighbors' faults and thinks he could hit all the pins at once. But when his own turn comes he misses them all. So also we can see another's faults very well, but we ourselves do make blunders far more ridiculous than those at which we now laugh. Therefore let no one be presumptuous, but have patience one with another."

Meditations: On the Extension of Christ's Kingdom

1. "If any man be ignorant—perhaps it must needs be that some shall remain ignorant. If any perish, alas! perhaps it must needs be that some perish! But we must see to it that no one can lay the fault at our doors."

2. "Just as there are others who are in need and lack that in which we abound, so we also have been in need before God and have lacked His mercy. Hence, as our Heavenly Father has in Christ freely come to our help, we ought also freely to help these others, our neighbors, and each should become as it were a Christ to others, that we may be as Christs one to another and Christ the same in all."

3. "If your brother starveth and you have refused him food, you have slain your brother. If this be so in material things, how much more in spiritual things!"

4. "You have read how, after his sufferings and death, Christ our Lord arose from the dead and entered upon and was enthroned in immortality. Not that He might sit up there in heaven idly and find pleasure in Himself; but that He might take charge of the Kingdom. Therefore we should think of Him as being present and reigning among us continually, and that His kingdom among us here on earth *must* prosper. And it is not governed by any other power than the oral proclamation of the Gospel; for it is the power of God which can and will save."

Meditations: On Prayer

Luther was much in prayer; he seems never to have had an empty or unoccupied mind, for when his attention was not concentrated on something else, he communed with God in prayer, frequently from the Psalms. His students said of him that after meals he would often stand a half hour in the window looking towards the garden, and pray. Before taking up

his books to study he would pray, saying: "To pray well is the better half of study." So he himself wrote:

1. "If I should neglect prayer but a single day, I should lose a great deal of the fire of faith."

2. "In all my life I have never yet finished praying the Psalter. The Lord's Prayer is my prayer; this I pray and sometimes add to it something of the Psalms, although the Lord's Prayer is above all other prayers."

3. To one "Master Peter" he wrote:

"Avoid entertaining those false and deceptive thoughts which say, 'Wait a little; I will pray an hour hence; I must first do this or that.' Howbeit works may sometimes occur which are as good or better than prayer. There is a saying, which goes under the name of St. Jerome, 'All the works of the faithful are prayer'; and there is a proverb, 'Who labors faithfully, he prays twice.' Yet men ought always to pray also, as Christ says. To this day I suck still of the 'Our Father' like a little child. I eat and drink of it like a full grown man and can never have enough."

4. "Our prayers must not be founded nor rest on our own merits, but on the unshakable truth of the divine promise. Be as unworthy as you may, only look to it that you know God's truth and do not change His faithful promise into a lie by your doubting. Disbelief condemns you, and trust makes you worthy and sustains you. Yet so have confidence in God as not to limit Him by specifying the way or measure of the prayer's fulfilment."

5. "The Christian's trade is praying, and the prayer of the Church works great miracles. In our days it has rescued from sickness and other bodily dangers.

These are but trifling miracles, nevertheless they may be told for the sake of those whose faith is weak. Far greater are the miracles which the Lord our God daily works in the Church by rescuing us from sin, death, and damnation; these, I think, are great miracles."

Prayers

1. Luther went to God in prayer as simply as a child:

"Dear Lord, I come just because I am a sinner, that Thou mayest help me and make me good. Dear Lord, I must confess to Thee that I am very weak, very sick, and very despondent; nevertheless I will come to Thee that Thou mayest help me."

2. He prays that all may be enabled to show our Christianity in the petty affairs of daily life:

"O Almighty God, our Heavenly Father, grant that by our good works and lives all other men may be stirred up to praise, not us, but Thee in us, to the honor of Thy name. Help us that our evil works and weaknesses may give no one occasion to stumble.

"O Almighty, grant us and teach us to have real and perfect patience when our will is broken or hindered. Help us when anyone speaks or is silent, does or omits anything that is contrary to our will, that we may become not angry or wrathful, nor complain, nor judge nor accuse. May Christ abide in us and we in Him forever!"

3. Melanchthon, Luther's dearest friend, the great scholar of the German Reformation, a man of rare

personal charm and beauty of Christian spirit, prayed to be of service in extending the kingdom of God:

"O Thou who art the author of all good things in Thy holy Church, work mightily in all Thy servants that they may be profitable to all men and vessels of Thy mercy and grace. Control and sanctify us all and so govern our thoughts and deeds that we may serve Thee in righteousness and true holiness, and sanctify us all unto eternal life, through Jesus Christ our Lord."

THE LORD'S PRAYER

V

THE CHURCH AT ZURICH

Ulrich Zwingli, 1483-1551

ULRICH ZWINGLI, the Swiss Reformer who was born in the same year as Martin Luther, was the "Father" of that branch of the Swiss Church which had its center in Zurich. He was perhaps the greatest scholar of all the reformers, and the records of his public disputations for the Word against the representatives of authority and tradition are of great interest. He was killed in battle, in which he engaged for the defense of political and religious freedom.

Meditation: On the Spiritual Value of Music

Zwingli wrote: "No teaching and no restrictions sink so deeply into the heart of a human being as music." Yet he did not make much use of music in the services of the Church, although he himself was musically gifted, played the flute, and wrote hymns. The most appropriate hymns are those expressing love for God's Word, as:

1. "Oh Word of God Incarnate."
2. "Father of Mercies, in Thy Word."
3. "Lamp of our Feet."
4. "A Glory Gilds the Sacred Page."

or which dwell upon the blessings of unity:

5. "Blest be the Tie that Binds."

Meditation: On the Importance of Knowing the Bible

Zwingli's zeal for the Gospel was so great that he not only translated it into the language of his own people, but got Egidius à Porta to translate the New Testament into Italian. The Bible was his constant source of comfort and joy. He wrote: "All our true happiness, consolation, and good consists, not in our merits nor in external works, but rather alone in Jesus Christ our Saviour, to whom the Heavenly Father Himself gave witness that we should hear Him in His beloved Son. His will and true service we can learn only from His true Word, the Holy Scriptures, and in trustworthy writings of His twelve apostles."

Scripture Reading

The Epistle to the Hebrews was the favourite reading of Zwingli and, apparently, of the whole Zurich Church; this was because its main theme is Christ alone our Intercessor. Therefore, a suitable Scripture reading is Hebrews 9: 12-26; or Romans 12; or I Cor. 3: 16-23. Zwingli was particularly fond of Psalm 69,

of which he made a metrical version which he repeated and sang very often.

Meditations: On Personal Religion

1. "Christianity is not a doctrine, but a life; therefore neither in conversation nor in education should we strive overmuch about points of doctrine, but ever seek, with God, to effect great and significant deeds."

2. "Oh, stout-hearted servants of God, stand firm! He who beholds our struggles is not blind; He spies not out of a narrow window; He oversees with His omniscient eye all people, lands, and creatures. Nor will He overlook you who are struggling in His name. May God increase your faith!"

3. "The name of God is blasphemed whenever those who give themselves out as Christians do not live as Christians. Regulate your lives, therefore, according to the divine Word, and set your consolation and faith in the Almighty alone."

4. "We are not created that we should live to ourselves, but everyone to his neighbor for the benefit of all. Faith in Christ should develop not weaklings, but soldiers armed and eager for good deeds."

Meditations: On the Extension of Christ's Kingdom

1. "The work of preaching to all peoples is most necessary, for we see that among all nations the outward preaching has preceded faith. There is no doubt in my mind that if the pure truth of Christ

alone, not adulterated with human ordinances, were preached to the peoples and nations, they would accept the truth. Would you rob thirsty souls of the truth?"

2. "He who feels in his own soul the value of Christ's salvation and the rest and peace it affords, cannot bear that his neighbor should be ignorant of this joy. Such is the difference between the Spirit of God, the only teacher of the faith, and our flesh which is selfish."

3. "It is the business of the Christian not to be able to utter great things about dogma, but to render great and weighty service to others by the help of God."

Zwingli never ceased to counsel unity and harmony in the Christian Church; over and over again he wrote in this vein:

4. "Hold, dear Christians, to the Lord, not to Paul, nor Peter, nor Luther, nor Zwingli. For who are we that no one should dissent from our opinions? Cling to the Lord and carry on His work unweariedly. The path of unity is to allow freedom of reading and thought and opinion to all. For God is not a God of division but of unity; He will not allow those to err, who are assembled in His Spirit. He will cause peace, unity, and concord to blossom in the Churches."

5. In a time of great personal peril from active persecution Zwingli wrote to his disciples:

"He that is filled with God's Spirit is always busy about the welfare of others, always longing to do for them something good and useful, never ceasing his benevolent activity, untiring in every good work and

anxiously concerned lest he do less than he can and should. God's Spirit so works upon His followers that they are like unto a mill set upon a hill top, which rests not at all because the wind blows always upon it. We are the instruments of Divine activity whom God employs to execute that which He has in mind."

Meditations: On Religious Education

A new note is sounded, a new element emphasized in the teaching of Zwingli—religious education.

All the Reformers were, it is true, committed to universal education, for, since every man was responsible to God directly, he must learn his duty, and how could he learn it unless he could read it in the Word of God? How could men know of God's love, salvation through Christ, and all the "exceeding great and precious promises" unless they had a Bible in their own language and enough education to enable them to read it. Therefore nearly every one of the Reformers established schools. But Zwingli went a step farther and laid the foundations of what we call "religious education." His meditations on this subject are therefore of exceptional interest:

1. "Why do you bring up children in a manner so unchristian that they do not know whether they will be Christians or not? A child should be *brought up* a Christian, should live a Christian life from earliest youth. It is the duty of parents to see that this is done; religious education is a universal duty. 'Work and pray' should be the motto of child-training. O

you parents, do not seek to bequeath to your children money, but virtue! Teach them truth: Christ is the truth!"

2. "He sins against his neighbors who neglects even physical care of himself. Physical care and development is one's duty to the commonwealth, to one's family, and one's neighbor. Health is the fruit of moderation. Grow old early and you will have a long time to remain old."

3. "Exercise will strengthen you bodily, and clear your mental powers. The building up of your bodily strength is not indeed an end in itself, but for the sake of more effective service to your country and to your faith. Christians must not be weaklings, but armed and eager for good deeds."

Prayers

1. Suitable prayers are those emphasizing the unity of Christ's Church, as:

"Oh God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us seriously to lay to heart the great danger we are in by our unhappy divisions. Take away all hatred and prejudice and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord."

2. Suitable to this service which recalls the teacher who so strongly emphasized the duty of training children in the service of God is Hannah's prayer of dedication of her son Samuel, as found in I Samuel 2: 1-10.

3. A Prayer of Zwingli during the First Cappel War, which was waged against the young Church (the original is in metre):

"Lord God, do Thou guide Thy chariot! the way is too steep for us. Our enemies have risen up against us, they overwhelm us! O God, glorify Thy name and save from the wolf that seeks to devour them, the sheep of Thy pasture, who love Thee with all their hearts! God save us from all bitterness of spirit, and hold us firm, that we may yet sing Thy praise, forever and evermore!"

4. A Prayer of Zwingli, in three sections:

(*a*) *When he was attacked by the Plague in 1519:*

"Help, Lord God, help in this trouble! Lo! Death is at the door! Protect me, O Christ, for Thou has overcome him! To Thee I cry. If 'tis Thy will, take out the dart which wounds me nor lets me have one hour's peace or repose. But if it be Thy will that death shall take me in the midst of my days, so let it be! Do what Thou wilt, my spirit shall not fail; Thy vessel am I, to make or to break altogether. For if Thou takest away my spirit from this earth, Thou dost it that it may not grow evil, nor taint the holy lives and ways of others."

(*b*) *When the disease approached its crisis:*

"Comfort me, Lord God, comfort me! My sickness is so sore! Pain and fear seize me soul and body. Come to me then, with Thy grace, O Thou only consolation! For Thou wilt surely save one whose hopes and desires are set on Thee, and who pours contempt upon all other gain or loss. Now all is at an end! My tongue is dumb; my senses fail me. Do Thou, O Lord, conduct my battle for me, since I am not so strong that I can any longer make resistance of myself to the Devil's wiles and treachery. Still will Thy spirit, O Lord, abide with me, howsoe'er he rages."

(*c*) *During convalescence:*

"O Lord God, I am recovered! Almost am I restored to health again! Now may it please Thee that no spark of sin burn in me! Then shall my lips speak Thy praise and teach in simplicity and with no fear. And since I must some day meet the punishment of death, perhaps with greater anguish than I would have suffered had this been the time, I shall bear joyfully the spite and boasting of this world, for Thy sake and with Thy help, without which nothing can be perfect."

THE LORD'S PRAYER

VI

THE ENGLISH REFORMATION

Thomas Cranmer, 1489-1556

A GREAT reformation movement in any country or age brought about conditions very like those in the early Church in the centuries following the death and ascension of Christ. Persecutions and martyrdoms for His sake made the sufferings of Christ himself most vivid, and the attendant need for strong faith, courage, solace, and a confident hope of life eternal brought the Christians very close to their Saviour. In every land one of the first needs was the need of every missionary, a Bible in the language of the people, and the struggle and sacrifices for the right thus to possess the Word of God made it very precious to them. Moreover, there was in every reformation movement the element of a struggle to throw off the soul-deadening grip of autocratic authority and to win back to Christian freedom of thought, belief, and conscience; the very keynote of the English Reformation is given in Cranmer's words: "The Gospel of Christ is not a ceremonial law, but a religion to serve God, not in bondage of the figure or shadow, but in freedom of spirit." To bring this Gospel of Christ to each individual man and to restore to each

the personal touch with his Saviour, was the purpose of the young English Church expressed in the lines so often repeated at that time that they might almost be called its "password":

> "In burgh and land, East, West, North, South,
> We glory for to speak of Christ."

Hymns

1. "Oh, Mother dear, Jerusalem."
   Text by F. P. B. (Francis Baker?) XVI century.
2. "All Praise to Thee my God this Night."
   Tune by Thomas Tallis, 1560.
3. "Let us with a Gladsome Mind."
   Text by John Milton, 1608-1674.
4. "Lord, it Belongs Not to My Care."
   Text by Richard Baxter, 1615-1691.
5. "Let all the World in every Corner Sing."
   Text by George Herbert, 1563-1632.
6. "Awake, my Soul, and with the Sun."
   Text by Thomas Ken, 1637-1711.

Meditations: On the Importance of Knowing the Bible

The Bible became daily more and more precious to men who were cut off from intercourse with the outside world, as in prison they awaited, sometimes for long years, the final sentence of punishment for their faith. The martyr Latimer read the New Testament

through seven times during his imprisonment; Palmer wrote that in his great distress in prison he had learned more in the little dark corners of the Tower with his Bible, than ever he learned by any travels in as many places as he had been. There he had seen God, what he was, and his numerous works and his mercies.

1. Archbishop Cranmer, who was burned at the stake for his faith, wrote:

"The Bible is the most precious jewel and most holy relic that remains on earth. Read it humbly and reverently and in faith, first of all conforming your living and conversation to its contents. Thou shalt not need to seek into Heaven for the knowledge of these things; it is not set nor left in Heaven; it is not above thee, but the Word of God is nigh thee."

2. "I would marvel much that any man should be so mad as to refuse in darkness, light; in hunger, food, in cold, fire; yet the Word of God is light to thy path, food to thy soul, and warmeth thy heart."

3. "Dost thou not mark and consider how the smith, mason, or carpenter, or any other handy craftsman, what need soever he be in, what other shift he make, he will not lay to pledge the tools of his occupation? For how then could he get his living? Of like mind and affection should we be toward the Holy Scriptures. For as mallet and hammer and saws, chisels, axes and hatchets be the tools of their occupation, so be the books of the Prophets and Apostles the instruments of our salvation. Let us think them a better jewel in our house than either silver or gold. Much fruit of holiness shall come to thee by their reading, for the Holy Ghost hath so ordered and

attempered the Scriptures that in them as well publicans, fishers, and shepherds may find their edification as great doctors their erudition."

Scripture Readings

1. Psalm 94 is a Scripture reading suitable to this service, as it was included in the form of worship in the first prayer book of the Church of England, the Prayer Book of Edward VI, 1549, and has remained as the opening reading or chant of Morning Prayer in the Anglican Prayer Book ever since that time.

2. A passage upon which the English reformers constantly dwelt, as will be evident also from the "Meditations" and the "Prayers" following, is:
I Corinthians, Chap. 13.

Meditations: On Personal Religion

1. Bradford the Martyr wrote to his people counseling charity and friendliness amongst themselves:

"Although in some things we may not agree, yet let love bear the bell away and let us pray for one another and be careful that from us no offense cometh."

2. Archbishop Cranmer counseled his people in the same vein:

"Love one another like brethren, for alas! pity it is to see what contentions and hatred one Christian man hath to another. For this you may be sure of—that whosoever hateth any person or goeth about mali-

ciously to hinder or to hurt another, surely and without all doubt, God is not with that man, although he think himself eversomuch in God's favour."

Meditations: On the Extension of Christ's Kingdom

1. Archbishop Cranmer, just before his execution, wrote to his people:

"I am now going before you to my God and your God, to my Father and your Father, to my Christ and your Christ, to my Home and your Home. I desire you, as brethren in the heart of Jesus Christ, to keep the bond of peace which is unity in Christ's Church and let no root of bitterness spring up, for that the Devil with all diligence seeketh to thrust in among the children of God, to hinder the spread of the kingdom of God. Kiss one another with the kiss of unfeigned brotherly love, take one another by the hand cheerfully, and say 'Let us take up our cross together and go to the Mount of Calvary.' "

2. "If the profession of our faith in the remission of our sins enter within into the deepness of our hearts, then it must kindle a warm fire of love in our hearts towards God and towards all others for the love of God,—a good will and a mind to help every man and to do good unto them, so far as our might, wisdom, learning, counsel, and other gifts which we have received of God will extend."

3. "To them that have riches or substance in this world, St. John's saying means this: 'He that hath the substance of this world, and seeth his brother in neces-

sity and shutteth up his mercy from him, how can he say he loveth God!' "

Meditation: On Prayer

"Let no man make excuse and say 'I am busied about matters of the commonwealth; my household must be provided for; I must apply me to my occupation; I am a man of the world'—nay! so much the more is it behoveful for thee to have defense in the Scriptures and in prayer. How much thou art the more encumbered and distracted with cares and business or distressed by worldly dangers, thou needest the more succor and comfort; thy remedies and medicines must be at hand when so divers and so manifold of cares, tribulations, and temptations besetteth thee and besiegeth thee roundabout."

Prayers

1. Archbishop Cranmer's prayer for Brotherly Love among Christians:

"Grant unto us, O Lord God, that we may love one another unfeignedly, for where love is, there art Thou; and he that loveth his brother is born of Thee and dwelleth in Thee and Thou in him. And where brethren do glorify Thee with one accord, there dost Thou pour out Thy blessings upon them. Love us, therefore, O Lord, and shed Thy love into our hearts, that we may love Thee and our brethren in Thee and for Thee, as all children of Thine, through Jesus Christ our Lord."

2. Ludovicus Vives, 1578: A Prayer that Men may have Compassion on their Fellow Men:

"Soften our hearts, O Lord, that we may be moved no less at the necessities and griefs of our neighbors than if they concerned ourselves or the cases that touch us nearest, and let us think them to befall even to our dearest friends. Let us have compassion on them, and as we would pity ourselves for like cause, so may we be moved with pity towards them we see oppressed with the same adversities."

3. Thomas Becon, 1511-1570: A Prayer for Personal Holiness:

"Oh, Heavenly Father, who watchest always over thy faithful people, I most entirely beseech Thee to show Thy kindness towards me, that I may neither think, breathe, speak, nor do anything that may be displeasing to Thy fatherly goodness, dangerous to myself, or hurtful to my neighbor; but that all my doings may be agreeable to Thy most blessed will which is always good; that they may advance Thy glory, answer to my vocation, and profit my neighbor whom I ought to love as myself, and whensoever Thou callest me hence, I may be found Thy child, worthy to behold the beauty of the Lord, and that I may remain forever in the Temple of the Lord, and praise Him with a joyful spirit and in union with the Heavenly Church."

4. A Prayer of King Edward VI:

"O Lord, who dost teach us that all our doings without charity are nothing worthy, send thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and all virtues, with-

out the which, whosoever liveth is counted dead before Thee; grant this for Thy only son, Jesus Christ's sake."

5. From the Prayer Book of King Edward VI, 1549:

"O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto Thy servants that which the world cannot give, that both our hearts may be set to obey Thy Commandments, and also that by them we, being defended from the fear of our enemies, may pass our time in rest and quietness through the mercy of Jesus Christ our Saviour."

THE LORD'S PRAYER

VII

CALVINISM

John Calvin, 1509-1564
John Knox, 1505-1572

JOHN CALVIN caught a glimpse of the freedom "which is in Christ Jesus" and, possessed of a holy passion to lead men back from empty forms of religion to a true and vitalizing faith in their Saviour, with all the impulse to right living, the courage, nobility of purpose, charity, solace, and hope that this would carry in its train, ventured to make known his conception of Christianity at the University of Paris, whereupon he was forced to flee from France and eventually took up his residence and established a Church in Geneva. Even there he was not entirely free from persecution at all times, and one of his most prominent disciples, Goudimel, who wrote music for his metrical Psalter, was killed in Paris in the Massacre of St. Bartholomew.

Hymns

Calvin, like Luther, was deeply impressed with the importance of singing in worship, and was able to

enlist the interest and coöperation of such a poet as Clement Marot, and such musicians as Goudimel, Beza, and Bourgeois in compiling a metrical version of the Psalms, with tunes for singing. He also introduced singing as one of the school courses. One of his contemporaries has left a most interesting description of how all the shops and offices in Geneva closed at a certain hour on weekdays when there was a service of song and preaching in Calvin's church, and the entire population of the city, carrying these metrical Psalters, took its way to the church.

From this Genevan Psalter there remain to us, in common use:

1. The so-called "Long Metre Doxology," "Praise God from whom all Blessings Flow." The English text is by the poet of the Reformed Church of England, Bishop Ken.
2. "O thou Great Friend to All the Sons of Men."
   Tune by Louis Bourgeois.

Two Calvinist hymns are:

3. "Rejoice, Rejoice, Believers."
   From Lausanne Psalter, 1790.
4. "It is not Death to Die."
   Text by Henri Cesar Malan, 1787-1864, Swiss Calvinist.

Meditations: On the Importance of Knowing the Bible

Calvin was a devoted student of the Bible and never ceased to dwell on its beauty as literature as well as its spiritual power as the Word of God:

1. "Read Demosthenes or Cicero, read Plato, Aristotle, or any other of that class. You will feel wonderfully allured, pleased, moved. But turn from them to the reading of the Bible and whether you will or not, it will so affect you, so pierce your heart, so work its way into your very marrow, that in comparison of impressions so produced, that of the orators and philosophers will almost disappear. Whether you read David, Isaiah, whose discourse flows sweet and pleasant, or Amos the herdsman, or Jeremiah and Zechariah, whose rougher idiom savours of rusticity, that majesty of the spirit appears conspicuous in all. The same things may be said of Peter and Paul, whose writings exhibit a heavenly majesty. One circumstance suffices of itself to exalt their doctrine above the world; it is that Matthew, who was formerly fixed down to his money-table, Peter and John, who were employed with their little boats, never learned in a human school that which they delivered to others, but all of a sudden began to discourse so magnificently of heavenly mysteries."

2. "Through the effulgence which is presented to every eye, both in the heavens and on the earth, God upholds forth to all a mirror of His Deity in His works; yet for another and better help he has added the Light of His Word, in order that He might make Himself known unto salvation."

Scripture Reading

1. A favorite passage much loved and frequently expounded by Calvin was:

I Corinthians, Chap. 2.

2. Another, which contains also the verses upon which Calvin based his well-known doctrine of "Election," is:

Romans 8: 24-39.

Meditations: On Personal Religion

1. "Man bears about with him a stamp of immortality that can never be effaced. But how is it possible for man to be divine and yet not acknowledge his Creator? Shall we distinguish between justice and injustice, and yet there be no Judge in heaven? Shall some remains of intelligence continue with us, even in sleep, and yet no God keep watch in heaven?"

2. " 'Thou shalt not bear false witness against thy neighbor.'—Nay, the Commandment extends so far as to include that affected urbanity by which the failings of others under an appearance of humor are assailed, as some are wont to do who court the praise of wit, even though it would cause a blush or inflict a bitter pang. For by petulance of this sort our brethren are sometimes grievously wounded. God hates not alone the disease of evil-speaking in the tongue, but its malignity in the mind. If the love of God be in us, we must endeavor neither to listen to, nor give utterance to, acrimonious charges, nor to entertain suspicions."

3. " 'To him that hath shall be given. Well done, good and faithful servant; thou hast been faithful over a few things,I will make thee ruler over many things.' The better use we make of previous grace, the larger supplies we will receive of future grace."

4. "Faith does not promise us length of days, riches, and honours, but that, however poor we may

be in regard to present comforts, God will never fail us."

Meditations: On the Extension of Christ's Kingdom

1. "If we neglect those for whom it is our Christian duty to care, and they perish, we are responsible for our guilty negligence."

2. "We should act like Joab: while he acknowledges that the issue of battle is entirely in the hands of God, he does not become inactive, but strenuously proceeds with that which pertains to his undertaking. 'Be of good courage and let us play the man for our people and for the cities of our God.' "

3. "If we truly care, how can we support our lethargy in this greatest of all matters 'Thy Kingdom come!' "

4. "The communion of saints means that all and everyone of the believers have fellowship with Christ and all his benefits as being members of Him; but it also means that everyone who hath received His great gifts ought to empty them readily for the common profit and salvation of all."

5. John Knox, follower of Calvin, who founded the Church of Scotland upon the doctrines and orders of procedure taught and prescribed by Calvin for the Church in Geneva, wrote in the same vein:

"We constantly believe that there is, was, and shall be, even till the coming of the Lord Jesus, a Church which is holy and catholic, to wit, the communion of

saints, which Church we call catholic because it consisteth and standeth of all tongues and nations, of all estates and conditions of men and women."

Meditations: On Prayer

1. "Oh man! Learn what you ought to do, learn that it is your own fault if you have not the power, and learn in prayer whence it is that you may receive power."

2. "After we have learned by faith to know that whatever is necessary for us or defective in us, is supplied in God and in our Lord Jesus Christ, and that we may thence draw as from an inexhaustible fountain, it remains for us to seek and in prayer implore of Him what we have need of. To know God as the sovereign disposer of all good, and yet not to approach or ask of Him, is just as if one, told of a treasure, were to allow it to remain buried in the ground."

Prayers

I. PRAYERS OF JOHN CALVIN FOR A TRULY CHRISTIAN AND CONSECRATED PERSONAL LIFE:

1. "Omnipotent and most merciful God, grant that ever it continually be our final drift in all things, whatsoever we take in hand or purpose to do, to refer the same only to Thy glory and the profit of others. Grant also, most merciful Father, that we bestow not so much thought and travail in purchasing of those things that pertain to the necessity of this life, that in the meantime we neglect and sluggishly regard

heavenly things; Lord, grant that first of all we may seek Thy Kingdom."

2. "Give me grace, O Lord, to love thy Word fervently, to search the Scriptures diligently, to read them humbly, to understand them truly, to live after them effectually.

"In prosperity, O Lord, save me that I wax not proud. In adversity, help me that I never despair, nor blaspheme thy Holy Name by failing to have faith in Thee."

II. PRAYERS OF JOHN KNOX, THE DISCIPLE OF CALVIN AND "FATHER" OF THE CHURCH OF SCOTLAND, FOR THE EXTENSION OF THE WORK OF CHRIST'S CHURCH, AND FOR UNITY AMONG THE BRETHREN:

1. "We make our prayers unto Thee, O Lord God, most merciful Father, for all men in general, that as Thou wilt be known to be the Saviour of all the world, by the redemption purchased by Thine only Son, Jesus Christ, even so that such as have been hitherto holden captive in darkness and ignorance for lack of knowledge of Thy Gospel, may, through the preaching thereof and the clear light of thy Holy Spirit, be brought into the right way of salvation, which is to know that Thou only art very God, and that He whom Thou hast sent is Jesus Christ."

2. "Because Thou hast commanded us to pray for one another, we do not only make request, O Lord, for ourselves, and for those that Thou hast already called to the true understanding of Thy heavenly will, but for all peoples and nations of the world. As they know by Thy wonderful works that thou art God over all, may they be instructed by Thy Holy Spirit to

believe in Christ, their only Saviour and Redeemer. But for as much as they cannot believe except they hear, raise up, O Lord, faithful distributors of Thy mysteries, who, setting apart all worldly respects, may both in life and doctrine seek only Thy glory. Help us to amplify and increase Thy kingdom, and, seeing that our debt is great which thou hast forgiven us in Jesus Christ, make us to love Thee and our neighbors so much the more."

III. A PRAYER OF JOHN KNOX FOR THE UNITY OF CHRIST'S CHURCH

"Give unto us Thy grace, O Lord, that universally among ourselves we may agree in the unity of true faith, and grant unto us such purity and cleanness of life that we be not slanderous to Thy blessed Gospel. Bless Thou so our weak labors that the fruits of the same may redound to the praise of Thy holy name, to the profit of this present time and of the one to come, through Christ Jesus, our Lord."

The Lord's Prayer

VIII

THE WESLEYAN MOVEMENT

John Wesley, 1703-1791

WITH his brother and other student friends at Oxford University, John Wesley formed a little club whose members were pledged to follow more closely the teachings of Christ and the example of the disciples, receiving the communion weekly, visiting those who were sick and in prison, remaining much in meditation and prayer, all of which Christian virtues had fallen sadly into disuse in a Church in which the spirit of Christianity seemed dead or smothered under a cold and indifferent formalism. Years later, after the Wesleys had both been ordained priests in the Church, the movement spread and became a great independent Church, although this was not the original intention, for John Wesley wrote: "The original design of Methodism was not to be a distinct party, but to stir up all parties to worship God in spirit and in truth. But the necessity was laid upon me: 1. To preach in the open air; 2. To pray extemporaneously; 3. To form Societies; 4. To accept assistance of lay preachers; 5. To use such means as occurred to prevent or remove evils that we either felt or feared. I strongly enjoined upon all the Societies, however, to

rehearse no past grievances, but only to provoke one another to love and good works."

His Journal forms a most interesting record of his development and that of Methodism. Augustine Birrell writes of it as "the most amazing record of human exertion ever penned or endured. If you want to get into the last century, to feel its pulses throb beneath your fingers, leave the letters of Horace Walpole instead, nay even deny yourself your annual reading of Boswell or your biennial retreat with Sterne, and ride up and down the country with the greatest force of the eighteenth century in England."

Hymns

John Wesley himself wrote many fine hymns, but those by his brother, Charles, were even more beautiful. Among the best loved of these are:

1. "O Love Divine, How Sweet Thou Art."
2. "Come Thou Long-expected Jesus."
3. "Hark the Herald Angels Sing" (Christmastide).
4. "Christ the Lord is Risen Today" (Eastertide).
5. "O for a Thousand Tongues to Sing."
6. "Ye Servants of God, your Master Proclaim."
7. "Love Divine, All Loves Excelling."
8. "Jesus, Lover of My Soul."

Scripture Reading

Wesley emphasized constantly the doctrine of free grace and was particularly fond of:

Ephesians 2.
Romans 8: 1-17.
I John 2.

Meditations: On Personal Religion

1. "In the fullness of my heart I wrote the following:

"'1. Of unbelief, having no such faith in Christ as would prevent my heart from being troubled;

"'2. Of gross irrecollection, inasmuch as in a storm I cry to God every moment; in a calm, not. Lord save me or I perish!'

I want that faith of a son, a sure trust and confidence in God—that faith which St. Paul recommends to all the world, that faith which enables everyone that hath it to cry out, "I live not, but Christ liveth in me, and the life which I now live I live by faith in the Son of God who loves me and gave Himself for me.' He who hath this faith is freed from fear and he is freed from doubt, having the love of God shed abroad in his heart."

2. "Whoever is uneasy on any account (bodily pain alone excepted) carries in himself his own conviction that he is so far an unbeliever. Is he uneasy at the apprehension of death? Then he believeth not that 'to die is gain.' At any of the events of life? Then he hath not a firm belief that 'all things work together for good,' and if he bring the matter more close, he will always find that besides the general want of faith, every particular uneasiness is evidently owing to the want of some particular Christian temper."

3. On the duty of brotherly love among Christians:

"For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. How far is love, even with many wrong opinions, to be preferred before truth without love! We may die without the knowledge of many truths and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the Devil and his angels!

"The God of love forbid that we should ever make the trial!

"May He prepare us for the knowledge of all truth by filling our hearts with all His love and with all joy and peace in believing!"

4. George Whitfield, Wesley's great "co-adjutor", meditated upon Christ as the giver of rest:

"If you will but come to Christ, He will give you rest; 'you shall find rest unto your souls.' O you weary, burdened souls, do but go to Christ, and though you go to Him weary, you shall find rest before you come from Him! Let not anything short of the Lord Jesus Christ be your rest, for you will in the end be disappointed; only in the Lord Jesus will you find the fullness of that which your weary souls seek!"

5. Whitfield on "Faith":

"The reason why we do not receive larger effusions of the blessed Spirit of God is not because the all-powerful Redeemer's hand is shortened, but because we do not *expect* them; we really think they were confined to primitive times. But Jesus Christ is the same, yesterday, today, and forever; the failure and the lack are ours."

Meditations: On the Extension of Christ's Kingdom

1. Wesley inquired into the charity and generosity of Christians:

"Are you who have been successful in your efforts to increase your substance insensibly to sink into softness of mind? Do you no longer prepare to endure hardship as good soldiers of Jesus Christ? Do you no longer cheerfully and gladly deny yourselves and take up your cross daily? Have you nigh lost your zeal for works of mercy? Are you no longer afraid of Him that hath said, 'Inasmuch as ye did it not unto one of the least of these, ye have not done it unto me'? Which of you have compassion on the ignorant and on them that are out of the way? May they not wander on, for all of you, and plunge into the lake of fire without let or hindrance!"

2. "You will have no reward in heaven for what you lay up; you will for what you lay out for the Kingdom of God. Every pound you give is put into the bank of heaven and it will bring glorious interest and such as will accumulate to all eternity."

3. George Whitfield wrote:

"God is well pleased when all our actions proceed from love, . . . but this is the greatest charity, love for souls. Christians can not bear to see those souls for whom Christ died perish for want of knowledge—yea, even if the bodies of their fellow creatures are in want, they will do their utmost to relieve them. Else

do our actions give to our lips the lie; for if we have not charity we are not Christians."

Meditation: On Prayer

Whitfield wrote concerning prayer for the extension of Christ's kingdom:

"There is so little of love among Christians, of the very characteristic by which men should know that we are disciples of the holy Jesus, owing to our neglect or superficial performance of prayer. If the love of God were shed abroad in our hearts and did we love our neighbor in that manner in which the Son of God, our Saviour, loved us, we could not but be as concerned for the spiritual and temporal welfare of others as for our own. Jesus Christ died to redeem a people out of all nations and languages, and we should pray without ceasing that all those nations which now sit in darkness may have the glorious gospel shine upon them as well as upon us. But you need not any man should teach you this, since ye yourselves are taught of God and of Jesus Christ Himself to pray that His kingdom come!"

Prayers

For many years John Wesley used the Collects from the Book of Common Prayer and the Lord's Prayer only. Then suddenly he was moved by the depth of the feelings in his own heart to pray in his own words. So he wrote:

"My heart was so full that I could not confine myself to the forms of prayer which we are accustomed to use. Neither do I purpose to be confined to them any more, but to pray indifferently, with a form or without, as I may find suitable to particular occasions."

Some of his prayers have been preserved:

1. "O thou Saviour of Men, save us from trusting in anything but Thee! Draw us after Thee! Let us be emptied of ourselves and then fill us with all peace and joy in believing; and let nothing separate us from Thy love in time or eternity!"

2. "May He who hath the key of the House of David, who openeth and no man shutteth, open a great and effectual door by whom it pleaseth him, for his everlasting Gospel! May He send by whom He will send, so that it may run and be glorified, more and more! May He ride on conquering and to conquer until the fullness of the Gentiles be come, and the earth be filled with the knowledge of the Lord as the waters cover the sea."

The Lord's Prayer

IX

SOME PIONEERS IN THE MODERN SOCIAL SERVICE MOVEMENT

Meditations: On the Spiritual Value of Music

GEORGE MATHESON, that beautiful soul whose every thought was love to God and to his fellow-men, meditated:

1. "Give me, O Father, the indescribable joy of Jesus, the joy that could subsist through sorrow. There was music in His heart when there was no light in His eye.

"Give me but the heart's music in the night, though the night itself be silent. Thou hast required the prayer of faith; and what is faith but a song in the night!"

2. "Father, sing in my heart that I may pray. I cannot pray till I have heard Thy song; sing in my heart a song of hope. There are moments in which Thou speakest only in song. I do not ask a revelation; I do not ask a lifting of the night; I only ask a lightening of the heart which refuses to be defined. Music proves nothing, but it helps me to prove all things. Give me Thy music, therefore, O my Father!"

Hymns

I. SOCIAL SERVICE

1. "Behold a Sower from Afar."
   Washington Gladden.
2. "Gather Us In." George Matheson.
3. "These Things Shall Be! A Loftier Race."
   John Addington Symonds.
4. "Where Cross the Crowded Ways."
   Frank Mason North.
5. "Thy Kingdom Come! on Bended Knee."
   Frederick L. Hosmer.
6. "Look from Thy Sphere of Endless Day."
   William Cullen Bryant.

II. MISSIONARY

1. "Hark the Voice of Jesus Crying."
2. "The Morning Light is Breaking."
3. "Saviour, Who Thy Life Didst Give."
4. "Our Country's Voice is Pleading."
5. "Watchman, Tell Us of the Night."
6. "We Plough the Fields."
7. "Christ for the World We Sing."
8. "O Zion, Haste."
9. "Fling out the Banner."
10. "Stand up for Jesus."
11. "Onward, Christian Soldiers."

Scripture Reading

Matthew 25: 31-46.
Luke 9: 10-17.

George Matheson has pointed out that the latter is the great social service chapter of the Bible. "I used to think," he writes, "what an opportunity was lost of *teaching* the multitude! It seemed a waste of time to spend in feasting a day which might have been spent in opening the doors of the Kingdom. But I see that sustenance had to precede the sermon, that the viands had to come before vision, that the supper must precede the Sacrament. Thy heart would not mock the downtrodden with a tract, the penniless with a prayer, the starving with a psalm; it sought the raising of the body before the salvation of the soul. Son of Man, I marvel at the depth of Thy manhood!"

Meditations: On the Extension of Christ's Kingdom

SOCIAL SERVICE

1. Ralph Waldo Emerson wrote:

"The best political economy is the care and culture of man."

2. George Matheson interpreted "becoming a Christian" and the frequently used term "surrender to Christ":

"Christ is not simply an individual; he is the head of a body, the body of humanity, and it no longer ex-

presses the idea to join yourself to Christ only; you must give yourself to the whole brotherhood of man to fulfil the idea."

3. Of the Christ for all mankind he wrote:

"O Thou Son of man, in *Thy* religion alone is there hope for those who toil. Thou alone of all masters hast sympathy with the needs of the common day, with the wants of the common hour. Thou hast compassion on those who are fasting by the way and who have no spiritual vision to break the fast. Thou hast taken up the cross of them that labor, and hast claimed it for Thine own. Thou hast identified Thine interest with the cry of struggling multitudes, 'Give us this day our daily bread.' "

4. Washington Gladden, the great preacher and social reformer, wrote:

"One man can no more be a Christian alone than one man can sing an oratorio alone."

5. Henry W. Clark plainly set forth the essentially social character of a true Christian faith:

"It must be claimed on behalf of a passion for God that where it exists it will set charity, love, all sweet graces of philanthropic activity into quick and ceaseless play. It is true that religious people have been and still are, in some cases, eaten through and through by selfishness; there are those who, so that they can declare heaven to be their own, have no care for the present hell in which so many of their fellows spend their days and years. But that is not because they

are too deeply immersed in the passion for God; it is because they are not really immersed in its flood. For God is love and he must dwell in love who dwelleth in God."

6. Phillips Brooks expressed the controlling passion of the Christian:

"To work the will of God! To have part in that service which suns and stars, which angels and archangels, which strong and patient and holy men and women in all times have done; to be, in some small corner of the field, stout and brave and at last triumphant in our fight with lust and cruelty and falsehood, with want and woe and ignorance, with unbelief and scorn!"

7. Of the Missionary Work of the Church he wrote:

"The Church has sent forth her missionaries, and the more her field has been widened the more her spirituality has increased; the more boldly she has faced every truth that God has declared to her, the more has the missionary spirit thriven, so much the more and more the Church has thriven, and the more zealous have been its members to send the truth to their brethren everywhere throughout the world. Shall we not anticipate without fear that the more Christianity becomes simplified and better known, the more Christianity becomes Christ, and Christian living becomes simply and purely following Christ, that the missionary spirit shall grow and grow, develop, and extend, until in the progress of simplifying the Christian faith shall at last come the conversion of the world?"

Meditations: On Prayer

1. William James, the great psychologist, found this high value in prayer:

"The visible world is part of a more spiritual universe; union with that higher universe is our true end, and prayer, or inner communion with the Spirit thereof, is a process wherein work is really done; a spiritual energy flows in and produces effects, psychological or material."

2. George Matheson felt prayer to be conversing with the beloved Father:

"Communion is dear to Thy spirit, O heavenly Father, for the spirit of the Father is love, and love seeketh not its own. It cannot rest in aught but the vision of its object: it must speak and must be answered again."

3. Of the need of a great and unselfish love which shall inspire our prayers, George Matheson wrote:

"No man needs to ask 'Teach *me* to pray'; we have all an eye to our own interests. But every man needs to say 'Teach *us* to pray.' Until I have been taught to love I have not been taught to pray."

"Let not your flight of prayer be in the winter of self-love. Wait for the sight of the common good. Wait for the sense of a universal care. Wait for the impulse of a united life. Wait for the love of the loveless, for the sigh for the sighing, and the pity for the pitiless."

4. Of the tie that binds together work and prayer Phillips Brooks wrote:

"Prayer lies behind all; but I am sure that by the finite act of labor the infinite act of prayer is helped to its completeness. Labor which is conscious of ministering to prayer grows rich in its mission; it catches much of the loftiness of prayer itself. It goes enthusiastically and buoyantly upon its way, sowing the spiritual life, as the disciples who went to Sychar to buy bread for Jesus while he sat by the well."

5. General William Booth, of the Salvation Army, wrote to his fellow-workers:

"The love of souls will lead you into the spirit of ceaseless intercession with Him whose love for them was stronger than death."

Prayers

Prayers of George Matheson:

1. For the Brotherhood of Man:

"Spirit of Christ, Thou Star of the East, Thou forerunner of our humanity, lead on. We are aspiring to be free from temporary creeds and systems; Thou who art limitless, lead on! Lead on to the fullness of the time, the brotherhood of man, the concord of nations! Lead on to the boundlessness of hope, the endlessness of charity, the unstintedness of benevolence!"

2. For Brotherly Love and Understanding:

"Christ of love, give me room in my heart for earth's little ones. I have room for the heights, but not for the vales of humanity; let me descend into

the vales with Thee. Let me not vaunt my powers of flight before the face of my walking brother; let me travel by his side along the dusty way."

3. A Personal Prayer for "the Joy of the Lord":

"My Father, give me back the *luxuries* of Thy Spirit—its freedom, and its joy. I am not content with mere pardon; I am not comforted with simple salvation; I want the *joy* of Thy salvation. It is not enough that I am reconciled to Thee; I must be able to be glad in Thee! Only in perfect joy shall I find perfect freedom."

4. For a Vision of the all-inclusive Social Significance of Christ's Coming:

"Be mine, O Lord, the vision of the Ministrant Man. That is the dress in which Thy Messiah is most beautiful. Where the child is checked in its growth, where the woman is warped in her progress, where the poor are pushed to the wall, where the tripping are trodden down, where the weak are weeded out by the strong, it is there I love to meet Him. 'A man shall be an hiding place from the storm and a covert from the tempest.' "

THE LORD'S PRAYER

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